73. Al-Awwal
(The First)

"He was when there was nothing, and He will be when there is nothing again. Begin with Him, for He is the Beginning of all beginnings."

- Junayd al-Baghdadi (830-910 CE)
Source: Recorded in al-Qushayri's "Risala"

Anyone desiring male children should recite this Beautiful Name of Allah 40 times daily. If a Musaalir (traveller) says it 1000 times on Friday, he will return to his people safe and sound, Insha Allah - Al Hisnul Hasin

74. AL-AKHIR
(THE LAST)

"At the end of all journeys lies the One who was there before the journey began. When all else perishes, His Face remains."

- Bayazid Bistami (804-874 CE)
Source: Recorded in Attar's "Tadhkirat al-Awliya"

If this Beautiful Name of Allah ,is read 1000 times daily, the reader will benefit in the following ways: (a) The love for Allah will enter the recesses of his heart; (b) illegitimate love for anyone or anything will be driven out of his heart; (c) his sins will be forgiven; (d) he will die with Imaan - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-AWWAL ﷻ, AL-AAKHIR ﷻ(THE FIRST ﷻ, THE LAST ﷻ)

Al-Awwal ﷻ is that Being who preceded all of creation from eternity. All of creation was brought into existence. He ﷻ has preceded all of them. Rasulullaah ﷺ used to say in his supplications:

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَکَ شَيْئٌ، وَأَنْتَ الْأٰخِرُ فَلَيْسَ بَعْدَکَ شَيْئٌ۔

O Allaah! You are first, there was nothing before You, and You are last, there will be none after You.

Al-Awwal ﷻ is that Being who has no beginning, and Al-Aakhir ﷻ is that Being who has no end. He ﷻ will remain in existence after all of creation has been annihilated. The reason for this is that ''beginning' and 'end' are utilized to show limitations. The word 'beginning' is used for the point of commencement of anything, and 'end' is used for the point of the termination. Since Allaah ﷻ neither has a beginning, nor an end, he is Al-Awwal and Al-Aakhir.

Thus, Allaah ﷻ was before the existence of everything. He ﷻ was in existence when nothing else was in existence. Rasulullaah ﷺ said, "Allaah ﷻ was in existence, and there was nothing besides Him. His throne was on water. He ﷻ recorded every matter in the protected tablet (*lowhe-mahfooz*) and He ﷻ created the heavens and the earth."

Abu Hurairah ﷺ narrates that Nabi ﷺ used to command them to recite this duaa when they retired to their beds,

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوٰى وَمُنَزِّلَ التَّوْرَاةِ وَالإِنْجِيْلِ وَالْفُرْقَانِ، أَعُوْذُبِکَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ اٰخِذٌ بِنَاصِيَتِه، اَللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَکَ شَيْئٌ، وَأَنْتَ الْأٰخِرُ فَلَيْسَ بَعْدَکَ شَيْئٌ، إِقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ

O Allaah, Sustainer of the heavens and Sustainer of the earths, our Sustainer and the Sustainer of everything, the Being who splits open the grains and date seeds, the Being who revealed the Tawraat, Injeel

and Quraan, I seek Your protection from the evil of every evil thing, which You are in complete control of it. O Allaah, You are the First, nothing was before You, You are Last, there will be nothing after You, fulfil my debts and free me from poverty. (Tirmidhi)

Allaah states,

هوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

More than ten views have been narrated by the scholars of tafseer regarding the meaning of some of the words in this verse. There is no contradiction in any of them. All can be meant. The meaning of Awwal is specified. With regards to existence, He ﷻ was before all creation, since whatever is in existence was created by Him. Therefore He has to be first. Some scholars have taken the meaning of Aakhir to mean that He ﷻ will remain after all creation have ceased to exist, as is clearly mentioned in this verse كُلُّ شَيْءٍ هالِكٌ اِلَّا وَجْهه (Qasas).

Non-existence (fanaa) is general. Included herein are those creation which have a possibility of ceasing to exist. Even whilst they remain in existence, they can be referred to as faani (non-existent). An example of this is Jannah and Jahannum, as well as the good and evil people which enter therein. They will not cease to exist. Despite not being destroyed in reality, the possibility remains. It is only the Being of Allaah ﷻ which was never in a state of non-existence from before, and there is never a possibility in the future. Therefore, He ﷻ is referred to as Aakhir.

Imam Ghazaali ؒ has stated, "Allaah ﷻ is referred to as Aakhir with regards to recognition. The final recognition one will attain is of His. A human will continue progressing in recognition and knowledge. All of these ranks which he attains are merely different stages on the road. The climax and final limit is the recognition of Allaah ﷻ.